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no peers in his own kingdom of Utopia. It is only when he leaves his specialty, his vocation, that he becomes a butt for middle-class virtue. We may all cry, after seeing the *Merry Wives*, "Ah, no more of that, Hal, an thou lovest me!" For how can Falstaff remain a supremely humorous character if he seriously assails the bourgeois virtue of Windsor? If he had only pretended to assail it, he could have remained himself; he could have continued to be unapproachable in wit and humor. But he takes his employment seriously. He steps out of his fourth-dimensional world into the real world. And the result is the opposite of the romantic humor of *Henry IV*. It is intensely realistic humor of a farcical trend, in which, however, witty dialogue is not entirely quenched "hissing hot" (like the hero in the Thames) in ludicrous action and situation. Falstaff is still Falstaff; there are no two Falstaffs. But he has changed his mind. He has been so foolish as to attempt to compete with people who take life seriously. And the fat knight now reminds us only of Thackeray's Jos Sedley - an awful reminiscence! It was cruel to Shakespeare to put Falstaff into Vanity Fair, into the real world but at any rate there is no inconsistency in the portrayal of the two Falstaffs. Old Jack may "divide himself and go to buffets," but he is still Jack to his friends and Sir John to all the world. Shakespeare has merely exhibited the dark side of his moon of jesters.

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AN EARLY SPANISH BOOK-LIST

Codex Escorialensis R-II-7 is a miscellaneous ms., containing some patristic writings, chiefly from John Cassian and Isidore, but particularly on fol. 113 r^o a catalog of books, in all probability from the monastery of Oña. This catalog is repeated on fol. 147 r^o, with some additions, in a mixture of Latin and archaic Spanish. This last fact is what induces the writer to offer it with some comments to the attention of Hispanists, though the book-list has been published by W. von Hartel in *Bibliotheca Patrum Latinorum Hispaniensis*, Wien, 1887, I, 125-126; by R. Beer, *Die Handschriftenschatze Spaniens*, Wien, 1894, p. 369-370, after Hartel and with references to the older literature; and by P. Guillermo Anto-

lín, *Catálogo de los códices latinos de la real Biblioteca del Escorial*, III, 467-468.

These authorities differ somewhat in their estimates of the age of our MS., the two German scholars assigning it to the twelfth century, while the learned and accomplished Augustinian who heads the Escorial Library, and is very conservative in his datings, says, "principios del sigl. XIII 155 fols: 310 X 225 mm." It seems that Fr. Guillermo did not sufficiently appreciate the testimony of the word *seruatis* in the entry done by the 6a manus, for *u* and *t* are thoroughly Visigothic, while the remainder of his script is in French minuscules. Now, since the MS. must have been at Oña by the early fourteenth century, and we have no reason to suppose our codex was done anywhere else, we would have to believe that some monk was still living at a rather late moment who used the Visigothic hand for *book-writing*. However, to be absolutely fair, the scribe of the 6a manus uses a script of a decidedly archaic type; it actually looks older than the catalog text. Finally, in these prefatory remarks, we should add that Beer believes the spellings *nueuu*, etc., are symptoms of a Western Spanish origin for the list; why not simply recognize here some very archaic forms?

(*Col. I.*) 1. Dos bibliotecas. 2. Vna omelia. 3. Decada / salmorum. 4. Los canones nuevos. 5. Los. / <cano>nes uieios. 6. Moralia iob. 7. Job. 8. Las / diriuaciones nuevas. 9. Las ystorias. 10. Liber orationum. 11. Thimologia. 12. Dos libros / super iohannem. 13. Paulus orosius. 14. Liber omelia / gregorij. 15. Quatuor libros passionarios. 16. Liber augustinus de ciuitate dei. 17. Liber / augustinus de doctrina xpiana. 18. Liber / ambrosius de questionibus euangeliorum. 19. Liber decreta romanorum. 20. Virginitas / sancte marie. 21. Psalterium cantoris pa-/ri-siensis. quod iussit fieri dompnus / abbas. 22. Vita sancti onne-nonis. 23. Quadra / ginta omeliarum. 24. Ezechiel. 25. Liber cintillarij. 26. Vita sancti martini. 27. Quatuor / libri dialogorum. 28. ystoria ecclesiastica. 29. Jerenticon. 30. Vita sancti ildefonsi. 31. Apo-/calipsin. dos libros. 32. Institutiones / patrum. 33. Collationes patrum. 34. Pronos-/ticum dos libros. 35. Ad dominum cum tri/bularer. dos libros. 36. Vita sancti gregorij. 37. Vitas patrum dos libros. 38. Zmarag / du. 39. Prosper. 40. Sumum bonum tres / libros. 41. Super ysayam.

42. Quam bonus. 43. Liber duodecim prophetarum. 44. Flores psal-/morum. 45. Liber pastoralis. 46. Liber iohan /belet. 47. Liber allegorias de ezechiel./ 48. Dos reglas. 49. Dos missales. 50. Dos /domingales. unu nueſſu y /

(Col. II.) otru uieiu. 51. Dos santorales nue / uos en dos cuerpos. y unu uie /iu. 52. Dos collectarios de coru. unu /nueuú y

os
otru uieiu. 53. Tres offi/ceros. 7. ij proseros. 54. vij. libros pora dezir missas. 55. iiij. antiphana-/rios. 56. .xv. psalterios.

os
¶ Estos son / libros de gramatiga. 57. ij. libros / de decretos. 58. Priscianus. 59. Arator. 60. Pa/pia. 61. Sinónimus. 62. Terentius. 63. Júuena/lis. 64. Virgilius. 65. Ouidius maior. 66. Luca/nus. 67. Salustius. 68. Aurea gemma. 69. Duo paria partium. 70. Suma de pris-/cián. 71. Liber. (2a manus). ¶ 72. La biblia glosada / in xii (spt. 4 litt.) libris diuisa singulatim per/ ordinem. per corporum distinciones. (3a manus). Don Domjngo/

(4a manus)

clesmes episcopus seruus seruorum dei dilectis filiis/ abbis oniensis 7 couentuj eius jn ecclesia /

(5a manus)

<c>clesmes episcopus seruus seruorum dei dilectis / fillis abbas onjensis 7 conuentuj eius jn ecclesia / sancti saluatoris.

(6a manus)

Tu lauasti pedes discipulorum tuorum opere manuum tuarum / ne despicias. Dominus uobiscum oratio. Adesto nobis hofficio nostre domine / seruatis 7 quia tu pedes lauare dignatus es tuis / discipulis. presta ut sicut hic a nobis exteriora abluuntur corporum / inquinamenta. sic a te om<n>ium nostrorum interiora lauentur peccata.

tqe

(7a manus)

laus tibi xpiste quoniam able.

(8a manus)

aue mar. (One or two more illegible pen scratchings, all *probationes pennae*.)

Comment.—Medieval catalogs are never very complete or accurate, for the cataloguer often contented himself with noting the first treatise of a miscellaneous codex, neglecting the remainder.

1. The two *bibliothecas* are two copies of the Bible, regularly called

by this name in the medieval period. 2. This was probably a whole collection of sermons, perhaps by St. Augustine. 3. One cannot guess the exact content of this entry or of 4 and 5. 6. The famous treatise in thirty-five books of Gregory the Great on the Book of Job; and in a reduced form by Tajon. After this comes very naturally 7. Job himself. 8. While we may well question as to what is meant by the term, a similar work is mentioned in a catalog of Santo Domingo de Silos (like Oña, in the diocese of Burgos); see Delisle, *Mélanges de paléographie et de bibliographie*, p. 107, Beer, p. 457. Etymological dictionaries, see Traube, in *Archiv für lat. Lexikog.*, VI, 264-5. 9. These histories were probably by Isidore; see Manitius, p. 59. Number 10 is not distinctive. 11. This, of course, means the *Etymologiae* of Isidore, the great encyclopedia of the Middle Ages. The spelling as we find it here is not accidental, for it occurs again, cf. Delisle, *l. c.*, p. 105, reading *cimologia*; Beer, p. 455. For the loss of the initial *e*, cf. Ital. *vescovo*, Ptg. *bispo*, early English name (s. VII) *Benedict Biscop*. Hence this is to be set down as a Romance form. 12. The choice lies between treatises by, or ascribed to Jerome and Augustine for the earlier period, and Alcuin for the later (barring a possible Sp.-Latin version of Chrysostom, of whose works there is a copy, s. X, in the Academy of History's Library from N. Spain, and therefore accessible to our scribe). Since Alcuin's Commentaries were not a favorite in Spain, our choice seems narrowed down to those two Western doctors. *Liber* and *libro* are used in this text and in other Spanish mss., now for a division of a work, its Latin sense, now meaning a volume or a copy. 13. By another celebrated Spaniard. 14. Needs no comment. 15. Four volumes containing the passions, *i. e.*, the martyrdoms of various saints. 16. This, the most famous of St. Augustine's works, was in twenty-two books. 17. In four books. 18. Not traceable in the Benedictine edition. 19. Gratian? 20. By Ildephonsus Toletanus. 21. A strong symptom of the French influence. 22. San Iñigo was abbot of Oña from 1057 to 1068, when he died on June 1. This ancient and contemporary life has not yet been found. 23. By Augustine? 24. Comment unnecessary. 25. While a work entitled *Scintillarius* was attributed to Bede, always a favorite in Spain, we more probably have here to do with a native product, assigned in the mss. to Albarus. See Manitius, p. 42. 26. Of course by Sulpicius. 27. By Gregory the

Great, in four books. 28. Probably Bede's *Historia ecclesiastica gentis Anglorum*. 29. Should be a collection of lives, sayings, etc., of saints of long ago, but it is also used as a synonym for *regula*, a monastic rule. Berganza, *Antigüedades de España*, I, 20, after mentioning a *Regula puellarum* in the Escorial, continues: "En la misma Libreria alcancè (*sic*) à ver parte de vna Regla, llamada Geronticon. Esta misma hallè en la Libreria del Monasterio de Santo Domingo de Silos la qual està dividida en dos libros." With this compare Antolín, *Catálogo*, II, 463 ff., on I. III. 13: "Cód. en perg. de letra minúsc. visigót. sigl. X 225 fols.;" its contents are *Calendarium, S. Benedicti. Abbatis Regula, Liber gerenticon, Vitae Patrum, S. Gregorii Papae homiliae*. Probably the ms. mentioned in our list. 30. By Cixila. 31. Seems to mean two copies of Revelations. 32 and 33. By Cassian. 34. Attributed to Julianus. 35. Psalm 119. 1. May mean a series of sermons in two vols. or two copies, beginning at that point. 36. By whom? 37. Any one of a number of mss. such as have survived in the libraries of Spain. 38. A well-known ninth-century Benedictine abbot who wrote a commentary on the *Regula Benedicti*. 39. Doubtless his *Chronicon*. 40. The opening words of the first of the three books of Isidore's *Sententiae*. 41. By Jerome, in eighteen books. 42. Psalm 72, 1, begins "*Quam bonus Israel Deus.*" 43. Speaks for itself. 44. Selections. 45. By Gregory; translated into English by no less a man than King Alfred. 46. Celebrated twelfth-century symbolist. 47. Jerome's, in sixteen books. 48. Doubtless Benedictine. 49. This and the following numbers, including 56, are in Latin. They are the usual service-books needed in a medieval church; they contained the anthems, collects, sequences, etc. 54. Hartel, followed by Beer, prints *dezia*; must be a typographical error. 57. More law-books. 58-71. We are not surprised to find in a Classical teacher's library a Vergil, a Terence, a Juvenal, an Ovid, a Lucan, or a Priscian, but Sallust is a rarity. 59. Arator was a sixth-century Christian writer, whose works were much read in this epoch; cf. Manitius, pp. 162-67. 60. An eleventh-century lexicographer. 67. Must mean the *Metamorphoses*. 68. May have been a book of "elegant extracts." 69. Beer hesitatingly suggests "partes orationis," but cf. Ducange, s. v. *Pars* (p. 107, col. 2, of the Didot ed.): "pro lege," and "Pars Decisa, Decretalium pars ex earumdem collectione detracta atque in Glossas inserta."

It is the mention of the abbas oniensis by hands fourth and fifth that fixes the provenance of the codex.

This text is a very early testimony to the effort to differentiate *u* vowel from *u* consonant, a single accent being set over the former, a double one over the latter, in the presence of the other character. The occurrence of tonic accents need cause no remark, the practice having been in vogue since the ninth century, though it would not have many opportunities to show itself in a work in the vulgar tongue.

When we direct our attention to the *libros de gramatiga*, we see that this monastery maintained a classical school, with the regulation grammar and the usual authors, and some patristic or devotional texts always current in the monastic and ecclesiastical schools of the Middle Ages. But when we read the name of Sallust, we surely have cause to be surprised. And after finding a classical school there, does not the list of church and law-books suggest that Oña had also a school of theology and canon law?

On Oña, see Florez, *España sagrada*, XXVII, 125-176 (not 249-352, as stated by Chevalier, *Répertoire, Topo-Bibliographie*); this discussion is badly in need of an overhauling. Besides the authorities already cited, we used Manitius, *Geschichte der lateinischen Literatur des Mittelalters*, I, München, 1911; M. Vattasso, *Initia patrum*, 2 vols., Romae, 1906, 1908; and to some extent Migne's *Patrologia latina*. But the text is edited from a facsimile (to appear in a future number of *Palaeographia iberica*, if the fates permit), and from a personal contact with the codex.

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THE TALISMAN IN BALZAC'S *LA PEAU DE CHAGRIN*

The plot of this novel is to a large extent based upon the mysterious inscription on a piece of *peau de chagrin*,¹ which shrinks at

¹ *Chagrin*, derived from the Turkish *saghri*, meaning the back of the horse or donkey, from which the skin was made into this particular kind of leather. Balzac mentions this etymology further on in the novel (cf. Michel Lévy ed., xv, 188). Cf. also Buffon: "C'est avec le cuir de l'âne que les Orientaux font le sagri que nous appelons chagrin." Also Ersch and Gruber, *Encyclop.*, LIX-LX, 329: "Es wird von den Tartaren und